THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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ADDRESS TO THE VOTERS OF UTAH TERRITORY.

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TO THE PEOPLE OF UTAH.

Tuesday, November 7, 1876, is the day fixed by law for the qualified voters of this Territory to express their will in the election of a Delegate to the Forty-fifth Congress of the United States. It is important that upon that day all voters should repair to the polling places in the precincts where they reside, and deposit their ballots for the man whom they desire to fill that position. Geo. Q Cannon has been nominated as Delegate to Congress by the unanimous vote of the People's Territorial Convention, composed of representatives from every county in the Territory. He is the choice of the people. You know him, and we are therefore relieved from the necessity of enumerating his qualifications for the position. You know that in him we have a representative man who has been thoroughly identified with this country since the first year of its settlement, and who has served honorably and faithfully, and with credit to his constituents and himself, as Delegate in the Forty-third and Forty-fourth Congresses.

Many voters have felt so secure of the result of our elections in times past, that they have been careless about voting. If it did not happen to be perfectly convenient for them to go to the polls at the proper time, they would neglect to vote, feeling quite satisfied that the men of their choice would certainly be elected. The time has now come when indifference should be replaced by active interest, not that there is any danger of the result, but we owe it to ourselves to faithfully exercise the elective franchise, and show the nation our political strength. Besides, we have unscrupulous foes to contend with, who are constantly plotting to get the control of the affairs of the Territory into their own hands. They call themselves "liberals." Their liberality consists of continual assaults upon the rights of the bulk of the people of the Territory, of persistent efforts to strip them of every privilege of citizenship, and of the most desperate attempts to get themselves into places of emolument and power. To accomplish these ends they have recourse to every kind of dishonorable means. They fabricate the most

atrocious lies; they circulate the most abominable slanders; they aim to destroy the reputation of an entire people; they adopt falsehood as their platform, and use misrepresentation as their weapon; they denounce the "Mormons" as either imbeciles or monsters; and the "Gentiles," who do not join them, they stigmatize as traitors and "Jack Mormons;" through their libelous organ they whip every federal official remorselessly into line, or, if he fears their lash and yet has too much self-respect to abase himself, they drive him from the Territory. Professing to be "liberal," they use the most odious tyranny. While protesting hatred of the "rule of priesthood," and constantly crying out against its influence, as restrictive of the free agency of the citizen, they ostracise and place under ban every one who does not bow to their mandates.

For several years this party has sought to gain the ascendency in Utah. No better illustration of its contempt for the rights of the people need be given, than the fact that one of its candidates for Delegate to Congress, who only received 108 votes, contested the election of the Delegate elect, who had received over 12,000 votes. The ground of contest was that he was a "liberal," and the votes he had received were "liberal" votes, while the sitting Delegate was a "Mormon," and had received "Mormon" votes, and therefore he claimed the seat! Still proceeding upon the same frivolous assumption, its candidates for the same position have since that time entered upon three different contests before Congress for the seats of the Delegates elect. And yet this party, with such a record, prates about its respect for law, its regard for the Constitution, the sacredness of the rights of American citizens, and the high esteem it entertains for the expression of the people's will through the ballot-box.

We have no fears that any man or woman of sense and experience will be deceived by its pretensions. But its members and candidate would have you believe they are your true friends; that they have your welfare at heart; that if they could control the Territory, you and it would prosper; that the civilizing agencies they have introduced into your midst are those which you most need. Their regard for the people of Utah is like that of Joab for Amasa, when he asked him, "Art thou in health, my brother?" and took hold of him as if to kiss him, while he ran his sword into his ribs.

If any single one of the many bills which these "liberals" have framed here, and sent to Congress to be introduced there, had become law in the form in which it was sent, the citizens of this Territory, who are Latter-day Saints, would have been placed in a condition more terrible than slavery. To get these bills made into law they have spared neither time nor means. For years they have not allowed a session of Congress to pass without having a delegation at Washington to urge their passage. Their most unscrupulous, adroit, and rancorous members have been selected as their representatives. In no single instance, we judge, have these men failed to exhibit the qualities which suggested their selection. Their imaginations were most fruitful, and, as we are informed, ghastly tales of robbery, brigandage, outrage, and murder, alleged to have been committed by the people of Utah, were "liberally" related. Their principal characteristic (as indeed is that of the party) has been their economy of truth. Who can believe or have confidence in such a party? Its record is one continuous list of outrages upon the rights of the people. There have been pollution in its touch and contagion in its presence. To attain its ends it has trampled upon and defied the law, encouraged and given aid to law-breakers, fostered and protected vice, and stopped at no foulness. If it could secure control of our Territory, what a fate would be ours! This, however, will never be while the people of the Territory are true to themselves and to the principles of true liberty.

In contradistinction to these "liberals," there is a class of people in this Territory, honorable citizens, who, though not "Mormons," have never been in sympathy with this so called "liberal party" in their attacks upon

the majority of the people of Utah. The hatred of that party to them has been as intense, overbearing, and arrogant, as if they were "Mormons." They have used every means to coerce them to join their ranks, but many of this class, having large interests here, have always ignored their violence and been opposed to the transfer of the government of the Territory into their hands. These people came here to transact business, to make money, not to wage war upon the pioneers, and they have been willing to live and let live. Their independence is most commendable.

Our Territory has grown to be the most populous, prosperous, and important one in the republic. It has, in fact, outgrown all the conditions of territorial existence, and possesses in a larger degree than two, if not three, of the States, all the elements necessary for sovereignty. Every citizen of Utah can speak with pleasure of her light taxes, her freedom from every kind of public debt, her low per-centage of illiteracy, her cultivated farms and fruitful orchards, her growing manufactures, her railroads and telegraph lines. Under the management of the officers heretofore chosen by the people, she has attained a prosperity that is not excelled by any part of our country. The people should not fail to preserve by their votes what they have earned by their industry.

On Tuesday, November 7th, every qualfied voter should exercise the right to vote. Do not suffer threats, abuse, or trickery to deter you from being at the proper polling place on that day. An All wise Providence led us to this country, has preserved us here, and has helped us to secure our rights; let us take the proper steps to still further maintain them, and always remember that "ETERNAL VIGILANCE IS THE PRICE OF LIBERTY!"

Head-quarters People's Territorial Central Committee.

JOHN SHARP, Chairman,
THEODORE MCKEAN, Secretary.

Salt Lake City, Oct. 28, 1876.

THE PEOPLE'S CANDIDATE FOR DELEGATE TO CONGRESS.

Next March, Hon. Geo. Q. Cannon will have sat two terms, of two years or sessions each, in the United States House of Representatives as delegate from the Territory of Utah. For each term he had the remarkable good fortune and the honor to be elected by such an overwhelming majority as to make the opposition appear supremely ridiculous. There is no doubt that a similar majority of votes will be given in his favor at the forthcoming election.

Mr. Cannon has many qualifications for the office, insomuch that, all things considered, he is probably as well fitted therefor as any other citizen in the Territory. So that the choice of the Territorial convention, that sat in this city, must be considered as exceedingly satisfactory.

He is an old resident of the Territory, well known to the bulk of the people and highly respected by them for two or three decades of years. His integrity to the welfare of the people, and his devotion to their interests are unquestioned, and his diligent labors to that end are generally known and understood.

He is intimately and wholly identified with the Territory, and with the people who settled it and made it the pleasant and prosperous place of habitation that it is. His interests are their interests, politically, socially, financially, morally and religiously. He is one with them, and they are one with him, in all the questions that may arise in Congress materially affecting them or the Territory.

He is a gentleman of ability and intelligence, sagacity and prudence, well competent for the position to which the voice of the people has twice so decisively called him, and is likely to call him again at the ensuing election. We do not suppose that

there is a single voter among all the citizens who have the real welfare of the community at heart, that questions the appropriateness of the choice of the Convention, comparing the qualifications of its candidate with the qualifications of any others in whom they could place any amount of confidence as the representative of the people in Congress.—*Deseret News.*

THE ELECTION IN UTAH.

As everybody expected, George Q. Cannon received an overwhelming majority of the votes for Delegate to Congress, showing that no other candidate had the slightest chance for success. Indeed such was the altogether foregone conclusion of all parties from the first, the opposition professedly working all the time for the capital that could be made out of the possible small gains which that party might make.

So long as Utah is inhabited by honest citizens, who have the right conceded to them to vote according to the dictates of their consciences, and they take due advantage of that right, the opposition has not the slightest chance of success. For no person who has any regard for the rights of his fellow-citizens, or who wishes well to the Territory, could possibly vote for such candidates as the opposition sets up, nor for any candidate upon the unrepublican, unjust, unprincipled, and tyrannical platform adopted by that party.—*Deseret News*, Nov. 8th.

MORMONISM FROM A MORMON POINT OF VIEW.

By Sir D. Wedderburn.

[concluded from page 772.]

In these days of La Salette and Paray le Monial it is, perhaps, too much to say that a miracle, in order to find acceptance among educated persons, must be relegated to a remote age and country, and must be invested with a certain amount of external dignity. It is, however, a severe test of faith to be called upon to accept miracles and revelations from a Prophet well known to men yet living as "Joe Smith," and referred to as "Mr. S." in the writings of so eminent a disciple as Mr. Orson Pratt. A most remarkable man Mr. S. undoubtedly was, capable of inspiring alike "*inestinguibil odio, ed indomato amor.*" [Inextinguishable odium, and indomitable love, Ed.] The bitter hostility of his opponents was more than equalled by the devoted zeal of his converts, and although murdered by mob violence at the early age of thirty-eight, he had already so well accomplished his work, that the new creed, instead of dying with him, continued to spread with increasing rapidity, and was preached by his Apostles and Elders in every quarter of the globe. He was a New Englander, born A. D. 1805, in the State of Vermont, and began to have visions when he was about fourteen years of age. In 1830, the Church of Jesus Christ of Latter-day Saints was first organized at Fayette, in the State of New York, and its headquarters were moved [driven, Ed.] gradually westward, until a considerable settlement was formed in Jackson County, Missouri. Here it was expected that the New Jerusalem would be built, but an organized system of persecution drove the Saints out of the State of Missouri, and in 1839 they took refuge in Illinois, where they built the city of Nauvoo in Hancock County, on the banks of the Mississippi, and enjoyed a short respite from persecution. But in 1844, popular hostility broke out with increased violence, and Joseph

Smith (who had been frequently brought before judicial tribunals, and invariably acquitted) proceeded with his brother Hyrum to Carthage, where they surrendered themselves prisoners on a charge of treason, the Governor of Illinois having promised them protection and a fair trial. On the 27th of June, 1844, a large body of men, with their faces blackened, surrounded the prison, and murdered the two brothers Smith. Several of these men were indicted for murder, and were tried about a year later, but they were acquitted. The persecution of the Mormons did not slacken after the death of their Prophet, and in September, 1845, an armed mob commenced burning houses in Hancock County, while the authorities declared that that the State was unable to protect the Mormons, and they must therefore go. Preparations were made by Brigham Young, President of the Twelve Apostles, and the other leaders of the Church to explore the Rocky Mountains in accordance with an expressed intention of the deceased Prophet, and in February, 1846, the exodus of the Mormons commenced. It was not, however, rapid enough to satisfy their enemies, and in September the City of Nauvoo was burnt by an armed mob, after several days' siege, and the remnant of the Mormons was driven across the Mississippi into Iowa. In the spring of 1847, Brigham Young, with a party of pioneers, started from his winter quarters on the Missouri in search of a place of settlement. On the 24th of July, he reached the Great Salt Lake Valley, after a laborious march of more than one thousand miles through an unexplored country. After erecting a fort, and hoisting the stars and stripes upon what was then Mexican Territory, President Young hastened back to the banks of the Missouri, and in the fall of 1848, he arrived once more in Salt Lake Valley with eight hundred wagons, and the main body of the Mormons. The severest hardships were undergone by these people, not only during their march, but during the first two years after settling in this barren valley, four thousand three hundred feet above the sea, but strict discipline was enforced in the camp, and a careful system of rationing was maintained, until an abundant harvest at last put an end to the necessity. In 1850, the Territorial Government of Utah was organized by an act of Congress, and Brigham Young was appointed Governor by the President of the United States. From that time forward the new colony has continued to prosper and progress with almost unexampled rapidity, in spite of great disadvantages as to soil, climate, and situation.

There are few countries on the face of the globe, where the Latter-day Saints have not attempted to preach their [? Ed.] Gospel, but as a rule their preaching has not been tolerated. The records of their missionary efforts make it obvious enough why they obtain so large a proportion of their converts from Great Britain and Denmark, while so few come from the Roman Catholic countries of Europe; except in Scandinavia and the British Empire, the foreign missions of the Mormons have failed through the opposition of the powers that be, who have not only prohibited the missionaries from preaching, but in many cases have expelled them from the country. Even in Norway, so bitterly hostile were the ecclesiastics as to decide that the Church of Jesus Christ of Latter-day Saints is not a *Christian* sect, in order to deprive it of the protection guaranteed by Norwegian law to all Christian dissenters. Three paragraphs from the Mormon creed, as stated by Joseph Smith himself, will show the injustice of such a decision:

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost. We believe that through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the Gift of the Holy Ghost."

It is supposed that a larger percentage of the Danes than of any other nation has hitherto embraced Mormonism, and a Danish newspaper is regularly published in Salt Lake City.

Since the separation of Schleswig-Holstein from Denmark, the recruiting-ground of the Mormons has been reduced, as their preaching has been rigidly suppressed in those duchies. Of late years, the immigration into Utah from the European missions, has varied from one to four thousand persons annually. The most active attempts at propagandism appear to have been made about the years 1852—53, but in this country a Mormon mission was founded as early as 1837, six years before the Revelation on Celestial Marriage had given its peculiar character to Mormonism.

It was not until 1843, thirteen years subsequent to the publication of the Book of Mormon, and to the first organization of the Church of Latter-day Saints, that Joseph Smith proclaimed this new and startling revelation. The style of the document resembles that of the Book of Mormon, but it reveals "a new and an everlasting covenant," distinctly at variance with the teachings of that book already quoted, and justifies the patriarchs, and David and Solomon, "as touching the principle and doctrine of their having many wives." It is addressed to "my servant Joseph," and confers upon him "the keys and power of the Priesthood:—And verily, verily I say unto you, that whatever you seal on earth, shall be sealed in heaven." Upon "mine handmaid, Emma Smith, your wife," on the other hand, obedience and submission are inculcated in the strongest terms. She is required to "receive all those that have been given unto my servant Joseph—And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord." The revelation contains twenty-five short paragraphs only; it is somewhat apologetic in general tone, and is full of scriptural quotations and precedents. A considerate stipulation is made for the consent of the first bride, when another is to be espoused: "As pertaining to the law of the Priesthood:—If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified." A marriage contracted under the new covenant, and sealed by the appointed authority is valid to all eternity, whereas in the case of ordinary married persons death terminates the contract, and for them in heaven there will be neither marrying nor giving in marriage.

Such are the terms of Joseph Smith's revelation of Celestial Marriage, which reminds one of the convenient doctrines from time to time revealed to Mahomet upon analogous subjects. One more revelation and prophecy remains to be noticed; it is said to have appeared in the "Pearl of Great Price," published at Liverpool in 1851, and to have been "given by the Prophet, seer and revelator, Joseph Smith," on Christmas-day, 1832. The date of publication is the point requiring verification, and a genuine copy of the pamphlet above-named would be invaluable, as the language of the alleged prophecy has no prophetic ambiguity, and the fulfillment has been complete. In a few terse words are described the rebellion of South Carolina, and the consequent civil war, the appeal of the Southern States to Great Britain for aid, the arming of the slaves against their masters, and the outbreak of hostilities with the Indians. If there is any accuracy in the dates as stated, Joseph Smith must have been a man of rare political sagacity and foresight.

At the present day most of our religious creeds and systems resemble the great ecclesiastical edifices of the middle ages; relics of days when faith was stronger and zeal was warmer. These magnificent relics may indeed be renovated by modern hands, and upon a humble scale they can be reproduced, but the power of originating such buildings has passed away, and ecclesiastical architecture is no longer a living art. So is it with the chief accepted systems of religion; they have come down to us in their existing form from periods with which we have nothing else in common, they are not in harmony with the tone of modern life and thought, and could not have been established in modern times. Nevertheless they stand firmly on their

ancient foundations, and will long continue to stand, more or less altered and repaired in accordance with modern exigencies.

But the Mormon Church is an exception; it has been founded in these latter days, and may be said to have introduced a new order of ecclesiastical architecture, although ancient materials have been largely employed. Hence the doctrines and history of this Church appear to deserve careful study, for it presents to us a living example of what its mightier predecessors must have been in their early career.

Even those who have least sympathy with the peculiar doctrines of the Mormons may be willing to enter a protest in their favor, when the issue really lies between religious liberty and persecution. They are the only Christian sect that has suffered in our own days severe persecution at the hands of professing Christians, and their cause on that account demands especial sympathy from all who advocate absolute religious toleration.—*Fortnightly Review.*

The Rev. Dr. Hamblin says, "There is tenfold more polygamy and tenfold more unbridled sensuality in England than in Turkey."

The Bishop of Manchester recently remarked that Lord Bacon was right when he said that a little science might make a man an athiest, but a larger knowledge of it brought man back to God.

An exchange says, "The corner stone of Solomon's Temple, which has been discovered, lies ninety feet below the present surface of the ground. In a niche of it was found a Phœnician jar of clay."

Brunel, with the "Courier" class of locomotive-engine, ran 13 miles in 10 minutes, equal to 78 miles an hour. Mr. P. Stirling, of the Great Northern, took, two years back, 16 carriages 15 miles in 13 minutes, equal to 75 miles an hour. The "Great Britain," "Lord of the Isles," and "Iron Duke," broad-gauge engines on the Great Western Railway, have each run with four or five carriages from Paddington to Didcot in 47½ minutes, equal to 66 miles an hour. The new Midland coupled express engines, running in the usual course, have been timed 68, 70, and 72 miles an hour. The 10 a.m express on the Great Northern from Leeds has been timed, and found, mile after mile, at the rate of a mile in 52 seconds, or 69·2 miles an hour. The engines used are Mr. Stirling's outside cylinder bogie express engines, the load being ten carriages.

HEROISM REWARDED.—Some time back a poor factory operative had his leg amputated in the Manchester Infirmary, and the loss of blood was so great that his life was given up as hopeless. Dr. Hardie stated that nothing but an infusion of live human blood could save his life, whereupon Mr. Irvin, one of the students in the Manchester Infirmary, volunteered to be bled at the risk of his own life, and 25 ounces of his blood were taken from him and immediately infused into the veins of the dying man, who has now quite recovered. The Baron Barreto, of Brandon Park, Suffolk, having heard of this heroic act from Dr. Hardie, who performed this operation, has presented Mr. Irvin with a massive silver cup, bearing an appropriate inscription.

A Boston, U.S., paper prints an account of a conversation which was held on the evening of Oct. 9th, over a telegraph wire two miles long. The instruments used were telephones. The company's battery, consisting of nine Daniel's cells, was removed from the circuit, and another of ten carbon elements substituted. Articulate conversation then took place through the wire. The sounds, at first faint and indistinct, became suddenly quite loud and intelligible. Mr. Bell in Boston, and Mr. Watson in Cambridge, took notes of what was said and heard, and the comparison of the two records shows that the transmission was almost perfectly accurate. Conversation was carried on for about half an hour, generally in an ordinary tone of voice, but often in whispers. What next?

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 11, 1876.

AGAIN.—THE BOOK.

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From an outside standpoint, the Bible is a collection of writings attributed to different individuals, in different ages, and in widely separate localities. The word "Bible" conveys its character, being derived from the Greek *biblia*, or "little books." In a collected sense they are again divided, into what is called the Old and the New Testament, or, as might be more properly said, the Old and the New Covenant. Indeed, by giving this name we have opened to us more or less of the essential spirit and purpose of the two conjointly. Thousands have been taught that this compilation was not only as a whole the word of God, but that even in detail its character was precisely the same; the chief argument for this view resting upon two quotations from the New Testament, 1st, "Holy men of God spake as they were moved by the Holy Ghost." (2 Peter, i, 21.) 2nd, "All Scripture is given by inspiration of God and is profitable." (2 Tim. iii, 16.) These are the weapons by which criticism has been prevented, error perpetuated, and the whole misunderstood, for it involved perfection, absolute and unquestioned perfection. If it was indeed the word—God-given, in this literal sense, then an unquestioning acceptance was the highest wisdom, no matter what the errors of the original writers, or of the countless copyists of the past ages; no matter what their ignorance of geography or science, their mingling of dates, or mistakes in numbers, chronology, arithmetic, possibilities, all had to yield to this idea, which, to say the most of it, was but tradition, and without countenance in the record as it stands to-day. This precluded the possibility of correction, of improvement, whether as the result of studious integrity, and desire for right, whether from increased facilities and opportunities for critical understanding, or from the possible chances of a re-translation, or even revelation.

This view gave countenance and vitality to a scepticism which was hardly justified by the premises, for admitted imperfections might and should have rendered more sacred and valuable its preponderating amount of historical, philosophical, prophetical, and literary truth, beauty, and fact. The methods of assumed priesthood were no doubt the parents of this vast and varied array of prejudice, abuse, apathy, and neglect. Where a more generous interpretation would have gained intelligent friends, there was created a host of active enemies, yet fighting only a ghost, galvanized into fancied life by the perverted

power of ecclesiastical organizations. True religion would have had its interests subserved by a frank avowal of difficulty, and the asperities of many a life might have been softened by a frank invitation to assist in reconciling apparent discrepancies.

So much now for the outside view. This Book can, however, be brought to a focus in another way: instead of seeking to accept the Bible as a whole, let us accept it in parts, estimate fairly its intiquity, the difficulties of transmitting for ages without the aid of printing, the varied calibre of the scribes who copied, the interest some had in perversion, and the silent and long-divided periods between the consolidation of its parts, as they present themselves to-day; then, to better understand the authors, place ourselves as far as possible in the conditions by which they were surrounded, consider the influences under which they wrote, and the purpose for which they gave the results to the nations with which they were identified, or by whom they were surrounded.

When we arrive at this point, we begin to have glimpses of certain cardinal ideas, which seem to be the golden threads in this wonderful History, and the animating impulses of those still more wonderful men who were the prominent figures in that History; these, were of that character designated by the name of religious ideas, ideas of Gods, and the character of those Gods, then the improved or modified idea of one God, and improved or modified ideas in regard to his character; these ideas again involved others, in regard to the relationship between these Gods and God, and the children of men who dwelt upon the earth, hence the God of certain individuals, Abraham, Isaac, Jacob, etc., became the God of a people, a nation; nay more, this God who revealed himself, and held communion with certain highly favored individuals, condescended also to manifest himself to this special people, and to them in a national capacity, was interested in their growth and prosperity, and sought to secure that prosperity by giving laws and ordinances for that express purpose, exacting only their reverence, obedience, and fidelity. There was a marked evolution of religious sentiment, the most unmistakable evidences of religious progress, and the development of a powerful religious vitality, for the different manifestations of which read the Psalms of David and Asaph, and the prophecies of Isaiah. The smouldering Hebrew nature was fanned to flame by the inspiration of this life. For fierce invective and bitter cursing, for forcibly earnest pleading, for pathetic and sublime submission, for florid and fervid prophecy, and for denunciation of evil and wrong, those master spirits of the Hebrew nation are as yet unequalled, much less surpassed. In their ever varying conditions, whether in slavery amid the brickfields of Egypt, or basking beneath the blinding glories of Solomon's reign; whether with the Ark of shittim wood in the wilderness, or in that great Temple which Jehovah accepted in Jerusalem; whether in the full flush of national greatness, or when as disconsolate captives by the rivers of Babylon they sat them down and wept, there was inspirational promise of grand results, an enigma only waiting the ages for its solution; an era of types, to be succeeded by the coming of the Antitype; ages where every man could see the shadow, to be followed by the eternity of an enduring substance; the law of carnal commandments, to be followed by the revelations of the Gospel of peace; the half mythical Jehovah, the Man of war, projected upon the fabric of Jewish organization, and partaking of

its characteristics, to be supplanted by the revelation of his Son, in whom dwelt all the fullness of the Godhead bodily. The narrow, contracted national ideas of special and peculiar race and people, dissolved into "God hath made of one blood all the nations of the earth;" the bursting asunder of the bands of the Old covenant, which had not power to make its subjects perfect, to the ushering in of the New and everlasting covenant with the command, "Go ye into all the world, and preach the Gospel to every creature." This was involved and promised in all those scattering fragments of the good old Book; it was the hidden secret of all its sacrifices, the inspiration of all its history, the hope of all its Prophets, and the promise of all its spirit. The meridian of time brought the key to unlock that changing past, and the dispensation of the fulness of times must complement its predecessors by restoring the ancient glory and bringing in of everlasting righteousness. H. W. N.

On the first and following pages will be found an address to the voters of the Territory of Utah. This is not presented to the readers of the STAR as a campaign document in which they have any active interest, but as being a vigorous and sententious document, illustrative of the unprincipled and unscrupulous character of our opponents, and as a testimony to the moral courage of our officials, who can by facts substantiate their position, without having recourse to the vindictive and personal abuse which characterizes "the ring." Of course it need scarcely be said that our candidate, the Hon. Geo. Q. Cannon, was the choice of "the people," his majority of votes being nearly eighteen thousand. *Viva!* H. W. N.

ARRIVAL.—Elder T. G. Webber, who was called on a mission at the last General Conference in Salt Lake City, arrived in Liverpool from New York on the 5th inst., *per* S. S. *Dakota*, after a stormy passage of 14 days. Elder W. visits his friends for a month prior to being assigned his field of labor.

NOTICE TO CONFERENCE PRESIDENTS AND OTHERS.—It will confer a favor if all money orders addressed to this Office are made payable at Lime Street, Liverpool; also, if all monthly reports could be mailed to us as soon as possible after the first of each month, not waiting for every report from slack Branch Presidents, but letting such slack reports fall into the next month, and striving to induce those who are slack to be in time, which is easier, more pleasant, and far better than to be behind time.

MANCHESTER CONFERENCE.

We have the minutes of what seems to have been a very stirring special Council meeting at the Temperance Hall, Grosvenor Street, Manchester, Nov. 19th.

President Wm. Galbraith had called the brethren together in order that they might stir up and encourage each other, and seek to create a revival in the midst of the several Branches of the Conference: he very warmly advised a more strict attention to duty, and a willingness to assume and sustain the responsibilities of their calling, and urged that while the Conference and mission needed sustenance, it was im-

portant that the gathering should not be overlooked, but that every fair effort should be made by the Saints to free themselves from Babylon, and unite themselves with the Saints, in the vallies of the mountains.

Three meetings were held during the day, and it was evident that this council was appreciated, the several speakers among whom Elders Schofield, President of Manchester Branch, Elder Barton of Bolton, Elder G. Partington of Bedford Leigh, Elder Thos. Wright of Rochdale, Elder Blake of Radcliffe, Elder Pendlebury of ——, Elder Unsworth of Bury, Elder Henry Clay of ——, Elder J. Saniger of Manchester, and others, sustaining with unanimity the counsel of the President. One thing is noticeable in this Conference as in others, quite a few testify to their long association with the Church; this appears almost incredible that men of average industry and even *common* faith, should after so many years linger in Babylon, and still more that they should have raised their families—seen them grow up, then marry outside the Church, and settle down as their fathers did before them. Brethren, this is all wrong, it shows a lack of energy, a lack of comprehension, a lack of faith. This indifference is a serious injury to yourselves, a far more serious injury to your posterity, and is too often a stumbling block in the way of unbelievers: now let us exhibit *by our works*, our ideas in regard to counsel, as well as during the enthusiasm of a crowded meeting, when the spirit of the Almighty is more especially poured out. Awake, arise, shake from you, you old believers, the coldness and apathy of years, and turning your backs on Babylon, leave a testimony to your neighbors, friends and associates, more powerful than the 25 years simple preaching of the past. Will the Manchester Conference lead out in this direction? God must and will acknowledge in a special manner the testimony of the gathering!

H. W. N.

HOME CORRESPONDENCE.

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ENGLAND.

Sheffield, Nov. 20, 1876.

Prest. A. Carrington.

Dear Brother,—I am pleased to say that this leaves me in good health, and with rich abundance of the good spirit of the Gospel, which I prize most highly. Since brother Barton departed I have been visiting on the Southeastern part of the Conference, which lies in the neighborhood of North Derbyshire and Notts. I met with the Saints of the Holbrook District on Sunday, and we had a joyful time. On Monday, I visited the little hamlet (Tare vale) where we have one sister, who first heard the Gospel preached by brother Barton and myself last summer, in the open air. This was the first time that the Gospel had been preached in that place, so we held several meetings during the summer, meeting with a good deal of opposition, nevertheless we felt constrained to continue our visits, believing that there was some good honest hearts there, or the Devil would not make so much noise and confusion. The reception we met every visit was anything but good, but I firmly believe that it caused the people to investigate more earnestly the doctrines that we preached. We always felt well in our speaking, and bearing a faithful testimony to the great work of the Almighty, and in warning the people of the judgments that are brooding over them, and which will, ere long, be felt by them, to their sorrow and dismay, if they hearken not to the servants of the Lord who have been authorised and sent unto them to administer salvation. While I was in the village last Monday, a woman opened her house for me to hold meeting. The news went out, and all were aware of it. At the time appointed a large concourse had assembled, the room in the house was all monopolized, and the people swarmed outside. There was considerable noise until meeting

opened; then they quieted down; and the majority listened with interest. Brothers Wm. Hill and Chas. Ball met me there. Brother H. spoke a few moments on the necessity and mode of baptism. I followed, touching upon the love and harmony that the Gospel of Christ produced among its believers, and the important necessity of being in possession of the Holy Ghost, that it might teach the things pertaining to salvation. We both felt well in speaking, enjoying the spirit of our high and holy calling. I felt to bless the people of that place and ask the Lord to remove the scales from their eyes, that they might be able to see the wide difference between the Gospel of Jesus Christ and that invented by an apostate Priesthood. Good has been done there, and more will yet have to be done. Four or five are preparing for baptism, just as fast as they possibly can; they have commenced to take the STARS, and I feel proud of the improvement which is seen. During my little experience in the ministry, I have observed that when the servants of the Lord visit a town or hamlet with the Gospel, and there are good honest souls wanting to hear the glad message, then his "satanic majesty" comes out and exerts all his power to check us by creating a great hue and cry, such as, "False Prophets, "damnable doctrine," etc. This only strengthens my testimony, and gives me the assurance that I am not of the world, or the world would love its own; then I muster renewed courage, (with the assistance of the Almighty) to use all my might, mind and strength in extricating the honest in heart from their condition of bondage.

The Saints are feeling well in the work of the Lord; times are dull with some of them, but they live in hopes of a brighter day.

I feel well in my labors, and will endeavor with the help of the Lord to do my duty as his servant.

Praying God to bless you, and all at "42," I remain your brother in Christ, WM. C. A. SMOOT, JUN.

Sheepshead, Sunday, Nov. 26, 1876.

Prest. A. Carrington.

Dear Brother,—I left Liverpool one week ago last Thursday, for Over Darwen, and there found brother James Mellor, who was not in the best of health, as he was suffering from a bad cold, but I think he will be able to break it up before long. The next day we went to Bradford, and had the pleasure of meeting with brother W. W. Taylor. Brother Taylor thought it would be best for me to go to Leeds and meet Lorenzo, and for him and brother Mellor to stop and hold meeting at a small place called Norwood Green, so I proceeded to Leeds and the brethren held meeting at the place mentioned above. I found Lorenzo in the enjoyment of good health and spirits, and feeling well in his labors. The brethren joined us the next evening, when we had a good time together. The Saints of the Leeds Conference turned out very well on Sunday, and we had splendid meetings in the afternoon and evening. Brother Taylor and Lorenzo accompanied us to Kirkhamgate, near Wakefield, where we held a very good meeting in the house of brother Hirst. Here we separated, brother Taylor going on to Hull, Lorenzo to visit the Saints around Leeds, and brother Mellor and I to Mansfield. We held a meeting there, in brother Hudson's, as we could not get the meeting room. Thursday night we attended meeting with the Saints in Nottingham.

I have enjoyed myself very well on this trip, and I have felt pleased to have the opportunity of revisiting the Saints among whom it was my privilege to labor when first I came to this country. My health, I am happy to say, is good, and I hope that you and all at "42," are enjoying the same blessing.

Brother Mellor and the Saints here, join me in kind love to you, and all at "42."

Your brother, etc.,

A. D. YOUNG.

Of all the riches that we hug; of all the pleasures we enjoy; we can carry no more out of this world than out of a dream.

FOREIGN CORRESPONDENCE.

DENMARK.

Aarhus, Nov. 2, 1876.

Prest. A. Carrington.

Dear Brother,—We commenced our Conference meetings here on Saturday evening. We had three meetings on Sunday, two Priesthood meetings on Monday, a Concert in the evening, and a meeting on Tuesday night, all well attended, a good many Saints and strangers being present. Ninety-seven persons have been baptized in this Conference in a little over five months, and some ten more in Randers' Branch have reported themselves ready for baptism, the Elders from Zion and the native Elders also seem to take hold with a will, and from their reports, hundreds of people believe the Gospel, and many of them take the Stars. The prospects are very encouraging.

Brother Tullgren, who had been appointed to Findland, was to sail for Wasa, last week. Prest. Branting writes that brother Tullgren feels happy and likes the mission very much, and I am in hopes that he and the native Elder appointed to accompany him may succeed in establishing the work of God in that land.

Kind regards to yourself, and all at "42," from all the Elders and Saints, and join humble fellow-laborer,

O. N. LILJENQVIST.

EXTRACT FROM AUSTRALIAN CORRESPONDENCE.

Footscray, Melbourne, Oct. 4, 1876.

Prest. A. Carrington.

We are still plodding along, making a few friends, securing some audiences, who give good attention, and some few are convinced of the truth, but lack courage to face the odium.

Since the return of brothers Miller and Croxall, on account of ill-health all the brethren from Zion out here, are well, I believe. But in no place are the prospects very encouraging.

President Isaac Groo expects to visit Melbourne in the latter part of this month.

I rejoice in the privilege of preaching the Gospel, even to as dark a people as there is here, and by the help of the Lord we will do our duty in declaring the principles of life and salvation to the people, and then leave the case between them and the Lord of Hosts.

In kind love to all in the Office, and throughout England, from Zion, I remain your brother and servant in the kingdom of God,

JOB WELLING.

From *Deseret News*:—

THE SUNNY SOUTH OF UTAH.

"Last week I visited the gardens of our fellow townsman, brother C. H. Oliphant, an old and well known horticulturist, who has the largest and most extensive stock of flowers, shrubs and trees of any one in this country. His display of dahlias is the finest I ever saw. He has about one hundred varieties, of all sizes, shades and colors; then the petunias, verbenas and other brilliant flowers, in endless variety, make one think of the Garden of Eden. Brother Oliphant is now able to fill orders from all parts of the Territory. Why can't we encourage home production?

"I understand the U. O. has put in about one hundred acres of fall wheat, some of which is up four or five inches, and looks fine.

"Our school-house, which has been a thing of the imagination for so long, has at length taken the form of a reality, through the exertions of our present school trustees.

"We expect to soon be able to meet in the 'New Ward House.' The foundation is laid, brick burned, lumber on the gromnd, and so we begin to hope not in vain.

"On the 18th instant several brethren from this place and your humble servant as one of the company, went to the Navajoe Wells, to survey the same and make a reservoir. We made a reservoir, which has materially increased the water facilities of this place, so that instead of only ten animals being watered at one time, about thirty or forty can now get water, and plenty to spare. While on this trip I had the good fortune to find, while in

company with brother Thomas Robertson, an old fort of the Aztecs, which was built on a high and prominent point of the lower cliffs. The walls of the fort had fallen in. It was circular in shape, 66 feet in diameter. On the north side of the fort was the foundation (the walls having fallen down) of a row of houses, in the shape of an L. It was astonishing to see the amount of broken terra cotta that was lying in and around this place. Of this pottery I fennd four varieties of color, drab, yellow, white and red, some of which was neatly and curiously figured. Some pieces had a fine finish, and an enamel, on which the action of the weather and atmosphere had seemingly had no effect. I also found arrow heads, fragments of flint awls, semi-circular and circular trinkets, with the use of which I am unacquainted. This is one of the most interesting old ruins I have found in this part of the country. I hope to soon have a chance to send my find's to the Museum."

W. D. JOHNSON, JUN.

From the *Salt Lake Herald*:—

St. George, Utah,
Nov. 6, 1876.

Yesterday, our semi-annual Conference closed, or rather adjourned, for a two days' meeting on the arrival of President Young. The meetings for three days have been well attended, many being present from various southern settlements, every borough being represented. The preaching, teaching and instructions have been varied and unusually interesting. The meetings have been held in the great hall of our Tabernacle, which is now fully completed and is one of the most pleasant, comfortable and tasty rooms in the Territory.

It is unusually cold for the season of the year, and we have had several white frosts within a week that have singed the cotton, sweet potatoes and tender plants. Wine-making is about over, resulting in a remarkably large crop of the fluid. The syrup crop is very good and in quantity about as usual. There is a large amount of feed and forage laid up, and the acreage of wheat being put in this fall is larger than usual, the people concluding that it is easier to raise grain than haul from Sanpete. The work on the Temple is nearly completed. The painters are crowding the plasterers, and the latter are hard upon the carpenters. It is calculated that a few weeks will suffice to finish the structure completely. There is some trade coming up from over the Colorado, and as Pioche has collapsed as a market for our surplus produce, there is a prospect that the interior of Arizona may give us a better market.

There is at present very fair indications that two or more crushing mills will be erected in or about Leeds, and if half the hopes of those interested are realized, we shall, ere we are aware, have a bigger market on our hands, than we have bargained for.

All our voters are alive and awake, to give Hon. George Q. Cannon a square vote,—and by their earnest watching of the political situation, and expressions of preference, one may easily learn that our people are a race of democrats. J.

UTAH NEWS.

From the *Deseret News*:—

AT ST. GEORGE.—We understand that President B. Young and companions, arrived at St. George, this afternoon, Nov. 9th.

GOING TO ENGLAND.—Elder Joseph F. Smith expects to leave for England about the latter end of next month, for the purpose of presiding over the European mission, Elder Albert Carrington having been released to return home.—Nov. 10th.

THE WATERWORKS.—Water main piping has been strewed along Second

South Street from the corner of West Temple Street westward two blocks, to the County Court House. It is to be laid this fall.

THE AMATEUR COMPANY.—The Amateur Dramatic Association of this city are playing in Utah County, with good success, having had crowded houses at Provo. The *Inquirer* speaks well of the histrionic ability they display in their performances. They went to Payson from Provo, and before their return will take a tour through a portion of Juab County, and through Sanpete County.

A MOST LAMENTABLE ACCIDENT.—Shortly after 11 o'clock, to-day, (Nov. 10th) two little boys, sons of brother Richard V. Morris, of the 19th Ward, were crossing East Temple Street, near this office, and as the street car was turning the corner at the time, going south, the driver was unable to see the little fellows, as a wagon was crossing the track at the time and intercepted his view, the boys being on the south side of the wagon. The younger one, between three and four years old, was knocked down, and a wheel passed over the poor little fellow's legs, between the knee and ankle joints. One of the limbs was almost severed in two, and the flesh fearfully bruised and torn. The other limb was cut to the bone, and the flesh terribly mutilated and bruised, but the bone was not broken. The leg that was not broken was probably partially saved by being under the other when the wheel passed over. Of course there is no alternative but for the poor child to lose the right limb, but the other can, it is believed, be saved. The accident created a great deal of excitement and feeling. The dear little boy was picked up and carried to the office of Drs. Benedict, where he received the necessary surgical aid, several other surgeons stepping in while his injuries were being attended to. Meantime, word was dispatched to his father, for whom and his mother, as well as the unfortunate child, there is the deepest sympathy. He is a beautiful boy, fat and fair, with a sunny and attractive face. Since the above was written, the almost severed limb has been amputated, by Dr. Benedict, and the child was taken home, in a carriage, by his parents.

THE BRIGHAM YOUNG ACADEMY.—We are much gratified to learn of the success of this excellent educational institution at Provo. There is a good attendance of students, and all four of the departments are in operation and in fine working order. The academical, comprising the mathematical studies, is conducted by Prof. Booth; the grammar department is under the personal direction of the Principal, Prof. Karl G Maeser, the intermediate department is conducted by Prof. Hardy, and the primary by Miss Teenie Smoot. The mineralogical collections are daily increasing in proportions, and consequently in interest, and the theological class is a leading feature of the Adademy, making its influence felt among all the students, in their studies, conduct, and the general information of their characters. In the matter of correct theological principles, Prof. Maeser is no less reliable and advanced than in his other general high educational attainments, and he is ably supported by his corps of assistants. Not only is the Brigham Young Academy an institution that advances the purely intellectual attainments of the young people of the community, but also cultivates their moral and religious natures, and by this combination of educational elements cannot fail to be a power for good as far as its influence extends. The Normal department is attended by young people from the various towns of Utah County, and the teachers that are produced there will have just the kind of education that will tend to fortify them against the insidious inroads of infidelity and other evils, and from them the moral and religious leaven is likely to spread where they teach. The arrangements for boarding and other accommodations for students from a distance are being perfected, and can scarcely fail to be very satisfactory. The Academy, as a means for the dissemination of knowledge of correct principles, will doubtless be a lasting monument among the many good works of its founder, President Brigham Young.